

# NCYI Youth Groups Parshat Tetzaveh

[http://www.headcoverings-by-devorah.com/HebEngTaNaKh\\_TorahSummary.htm](http://www.headcoverings-by-devorah.com/HebEngTaNaKh_TorahSummary.htm)

## Parsha Outline

- Oil for the Menorah
- The Priestly clothing
- Consecration of the Kohanim and the Altar
- The Incense Altar

## Parsha Summaries

[http://www.chabad.org/parshah/article\\_cdo/aid/359472/jewish/Tetzaveh-Roundup.htm](http://www.chabad.org/parshah/article_cdo/aid/359472/jewish/Tetzaveh-Roundup.htm)

### Tetzaveh Roundup

This week's parshah, Tetzaveh, tells us some more about the going-ons of the Mishkan. The first thing discussed is the olive oil used for the lighting of the menorah. Aaron and his sons must take pure olive oil and every evening light the menorah.

Next is discussed the special clothing that the *kohanim* would wear. The *kohanim* are the priests--the children and descendants of Aaron--who did the services in the Mishkan and then later in the *Beit Hamikdah* (the Temple) in Jerusalem. When they were in the Mishkan performing their services, such as bringing a sacrifice, or lighting the menorah, or taking the Mishkan down and putting it back up again (remember, it was a traveling building), they had to wear special clothing. These clothing were 1) the *ketonet* -- a long linen shirt; 2) *michnasayim* -- pants made of linen; 3) *mitznefet* or *migba'at* -- a hat or cap; 4) *avnet* -- a long sash (belt) wound above the waist. You can imagine how regal the *kohanim* looked when they were doing their holy work in the *mishkan*, wearing their special garments.

The Kohen Gadol--the "High Priest," the Kohen who did the most important work, the first one being Aaron--had to wear four extra garments: 5) the *efod*, a sort of very fancy apron, made of blue, purple and red-dyed wool, linen and gold thread; 6) the *choshen*, a very special garment which was worn on the chest, containing twelve precious stones inscribed with the names of the twelve tribes of Israel; 7) *me'il* -- a cloak of blue wool, with gold bells and pomegranates hanging from the bottom; 8) the *tzitz* -- a golden plate worn on the forehead like a sort of band, with the words "Holy to G-d" engraved on it.

G-d then tells Moses how to officially initiate Aaron and his sons as Kohanim. They have to stand outside of the *mishkan* with a bull that will be offered as a sacrifice. Moses will then put on Aaron his eight garments and pour some "anointing oil" on his head. Then Aaron's sons will put on their clothing. They will then officially be Kohanim and can begin their service in the Mishkan. From here on, all their children will be Kohanim forever. The last thing in the Parshah is instructions for how to build the golden altar.

[http://www.chabad.org/parshah/article\\_cdo/aid/481401/jewish/Aliya-Summary.htm](http://www.chabad.org/parshah/article_cdo/aid/481401/jewish/Aliya-Summary.htm)

## Tetzaveh Aliya Summary

**General Overview:** In last week's Torah reading, *Terumah*, we read the details of the construction of the Tabernacle, the sanctuary in the desert. This week's Parshah, *Tetzaveh*, we discover the special garments worn by the priests and high priest when serving in the Tabernacle. Following that, we read G-d's instructions to Moses regarding the seven-day inauguration for the Tabernacle. The portion concludes with a description of one of the vessels of the Tabernacle--the Incense Altar.

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**First Aliyah:** G-d commands the Jews to use the purest of olive oils for the daily kindling of the Menorah. Moses is instructed to consecrate Aaron and his sons by dressing them in special priestly garments. The Torah describes the making of the High Priest's *ephod* -- a reversed apron which covered the back -- and its precious-stone-studded shoulder straps.

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**Second Aliyah:** We now read about the High Priest's *Choshen Mishpat* ("Breastplate of Judgment"). It contained four rows of precious stones, each row containing three stones. Artisans engraved the names of the Twelve Tribes of Israel upon these twelve stones. This cloth breastplate contained a fold wherein the *Urim v'Tumim*, a parchment on which was written G-d's Name, was inserted. The *Choshen Misphat* was then secured by straps which connected it to the *ephod*.

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**Third Aliyah:** This aliyah describes the last two of the garments which were exclusive to the High Priest: the *me'il* and the *tzitz*. The *me'il* was a blue robe which was adorned with

golden bells and cloth "pomegranates." The *tzitz* was a golden band worn on the forehead, which was engraved with the words "Holy to G-d." The Torah then describes the four garments worn by both the High Priest and the regular priests: tunics, turbans, sashes and pants.

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**Fourth Aliyah:** This aliyah prescribes the procedure for consecrating Aaron and his sons as priests. Aaron and his sons were brought to the door of the sanctuary, they immersed in a *mikvah* (ritual pool), and were dressed in the priestly garments. Moses then offered various inaugural sacrifices on their behalf.

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**Fifth Aliyah:** The Torah continues describing the procedure for the offering, and the consumption of the inaugural sacrifices. G-d commands Moses to repeat this inaugural service for a seven day period, after which the consecration will be complete. Also included in this section is a description of how future High Priests are to be inducted.

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**Sixth Aliyah:** G-d instructs the Jews to offer two burnt offerings daily for perpetuity; one lamb in the morning and one in the afternoon. G-d promises to dwell in the Tabernacle.

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**Seventh Aliyah:** This section describes the Incense Altar which stood in the sanctuary. The priests are commanded to burn incense upon this altar twice daily.

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<http://ohr.edu/yhiy/article.php/3394>

G-d tells Moshe to command the Jewish People to supply pure olive oil for the *menorah* in the Mishkan (Tent of Meeting). He also tells Moshe to organize the making of the *bigdei kehuna* (priestly garments): A breastplate, an *ephod*, a robe, a checkered tunic, a turban, a sash, a forehead-plate, and linen trousers. Upon their completion, Moshe is to perform a ceremony for seven days to consecrate Aharon and his sons. This includes offering sacrifices, dressing Aharon and his sons in their respective garments, and anointing Aharon with oil. G-d commands that every morning and afternoon a sheep be offered on the altar in the *Mishkan*. This offering should be accompanied by a meal-offering and libations of wine and oil. G-d commands that an altar for incense be built from acacia wood and covered with gold. Aharon and his descendants should burn incense on this altar every day.

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[http://www.chinuch.org/item\\_details.php?mid=5705&id=39&s=1](http://www.chinuch.org/item_details.php?mid=5705&id=39&s=1)

## פרשת תצוה

(שמות כד:כ-ל:י)

### **The Bigdei Kehuna**

The garments of the *kohanim* – both for ordinary *kohanim* and the *Kohein Gadol* – are described in detail in *Parshat Tetzaveh*.

### **The Sanctification of the Kohanim**

The Torah then describes the ritual that Moshe performed to eternally sanctify the *kohanim* to serve Hashem in the *Mishkan* and *Beit Hamikdash*.

### **The Korban Tamid**

The Torah describes the obligation of the *korban tamid* – the “constant offering” – a sacrifice that was made twice a day. Every morning and afternoon the Jews were required to bring a *korban* of one sheep.

### **The Mizbei'ach Hazahav**

*Parshat Tetzaveh* concludes with a description of the *Mizbei'ach Hazahav* – the “golden altar” – that was used for offering *ketoret* – incense. Unlike the larger *mizbei-ach* used for other offerings, this altar was smaller and was covered with gold instead of copper.

## Parsha Songs

[The lyrics are supplied here. For the tunes, please click on the link]

[http://www.chabad.org/kids/article\\_cdo/aid/549284/jewish/Tetzaveh.htm](http://www.chabad.org/kids/article_cdo/aid/549284/jewish/Tetzaveh.htm)

Lyrics:

V'atoh tetzaveh

The Jews were told by Moshe  
To bring shemen for pure light  
For the Menorah to burn bright

Chorus:

Aharon was chosen to be  
The Kohen Gadol from shevet Levi  
He wore many special things  
And a choshen with gold rings

The choshen was made for him  
It had the names of the twelve sh'vatim  
All the clothes had to fit just right  
He served Hashem with all his might

Chorus:

## Parsha Questions & Answers

Selected from the following websites:

<http://ohr.edu/yhiy/article.php/1580>

[http://www.chinuch.org/item\\_details.php?mid=5705&id=39&s=1](http://www.chinuch.org/item_details.php?mid=5705&id=39&s=1),

[http://www.chinuch.org/admin\\_topic\\_search.php?id=130](http://www.chinuch.org/admin_topic_search.php?id=130),

[http://www.chinuch.org/item\\_details.php?mid=7075](http://www.chinuch.org/item_details.php?mid=7075)

The following are a selection of questions obtained from the above mentioned websites.

K-2

Questions

1. What was used in the Miskan to light the Menorah?
2. When was the Menorah lit?
3. What were Aharon and his sons?
4. Who was the first Kohen Gadol?
5. Who was able to wear the Bigdei Kehunah?
6. When can a Kohen wear the Bigdei Kehunah?
7. How many begadim does a kohen hedyot wear?
8. How many begadim does a kohen gadol wear?
9. How many stones were on the choshen?
10. What was written on the stones of the choshen?

Answers

1. Olive oil
2. Every evening
3. Kohanim

4. Aharon
5. A kohen
6. When he does the avodah in the beis hamikdash
7. 4 (Kesones, Migba'at, Michnasayim, Avnet)
8. 8 (Choshen, Efod, Me'il, Kesones, Mitznefes, Michnasayim, Avnet, Tzitz)
9. 12
10. The names of the shevatim

3-4

## Questions

1. What type of oil was used in the Miskan to light the Menorah?
2. When was the Menorah lit?
3. What were Aharon and his sons?
4. How many sons did he have?
5. What were their names?
6. Who was the first Kohen Gadol?
7. Who was able to wear the Bigdei Kehunah?
8. When can a Kohen wear the Bigdei Kehunah?
9. How many begadim does a kohen hedyot wear?
10. How many begadim does a kohen gadol wear?
11. With what were Aharon and his sons anointed?
12. What was the choshen?
13. How many stones were on the choshen?
14. What was written on the stones of the choshen?
15. What was burned on the Mizbe'ach hazahav?

## Answers

1. Shemen zayis zach-pure pressed olive oil
2. Every evening
3. Kohanim
4. 4
5. Nadav, Avihu, Elazar, Ithamar
6. Aharon
7. A kohen
8. When he does the avodah in the beis hamikdash
9. 4 (Kesones, Migba'at, Michnasayim, Avnet)
10. 8 (Choshen, Efod, Me'il, Kesones, Mitznefes, Michnasayim, Avnet, Tzitz)
11. Shemen hamishchah
12. Breastplate
13. 12
14. The names of the shevatim
15. Ketores

## 5-6

### Questions

1. What type of oil was used in the Miskan to light the Menorah?
2. Where did they light the Menorah?
3. When was the Menorah lit in the Mishkan?
4. What were Aharon and his sons?
5. How many sons did he have?
6. What were their names?
7. Who was the first Kohen Gadol?
8. Who was able to wear the Bigdei Kehunah?
9. When can a Kohen wear the Bigdei Kehunah?
10. How many begadim does a kohen hedyot wear?
11. How many begadim does a kohen gadol wear?
12. Who wore the Efod?
13. With what were Aharon and his sons anointed?
14. What was the choshen?
15. How many stones were on the choshen?
16. What was written on the stones of the choshen?
17. What was burned on the Mizbe'ach hazahav?
18. What was inside the choshen?
19. Where did Aharon wear the tzitz?
20. What was written on the tzitz?

### Answers

1. Shemen zayis zach-pure pressed olive oil
2. In the Ohel Moed (Tent of Meeting)
3. Every evening
4. Kohanim
5. 4
6. Nadav, Avihu, Elazar, Ithamar
7. Aharon
8. A kohen
9. When he does the avodah in the beis hamikdash
10. 4 (Kesones, Migba'at, Michnasayim, Avnet)
11. 8 (Choshen, Efod, Me'il, Kesones, Mitznefes, Michnasayim, Avnet, Tzitz)
12. Aharon the Kohen Gadol
13. Shemen hamishchah
14. Breastplate
15. 12
16. The names of the shevatim
17. Ketores

18. The Urim Vetumim
19. On his forehead
20. Kodesh Lashem

## Parsha Riddle

Without my head, I'm my father's son  
Without my tail, I'm my son's father  
What am I?

Answer: (three Hebrew letters –aleph,bet,nun-Even)

## Parsha Stories

[http://www.chabad.org/parshah/article\\_cdo/aid/357083/jewish/Living-with-the-Parshah.htm](http://www.chabad.org/parshah/article_cdo/aid/357083/jewish/Living-with-the-Parshah.htm)

### Living with the Parshah: Different But Joined

By [Tali Loewenthal](#)

It was a long and dreary drive. The family had been visiting an uncle who lived in a distant part of London and, somehow, it was taking a long time to get back home. It was also pouring rain and they could hardly see through the car windows. Daddy drove grimly, occasionally muttering a few words to Mummy who sat next to him.

"When are we getting home?" asked Danny for the twentieth time, sitting in the back.

"Let's play 'I Spy,'" said his older sister Miriam.

"OK," said Danny. "I spy with my little eye something beginning with R."

"Rain" said Miriam.

"Right!" said Danny. "Your turn."

"I spy with my little eye something beginning with M."

Danny thought for a while. Then he said: "Miriam."

"No." said his sister. "Actually it's not something I can see here, but in my mind's eye. It's in the Parsha."

"That's cheating!" said Danny.

"Let's say that's the rule of the game," said Miriam, persuasively.

"Ok," said Danny, giving in. "Menorah."

"That's right!" said his sister. "Well done."

"I don't think the Parsha tells us about the Menorah," said Danny. "That was in last week's Parsha."

"It does, at the beginning, it says that there should be pure olive oil for lighting the Menorah."

"That's right," said their mother joining in from the front of the car. "It mentions lighting the lights of the Menorah at the beginning of the Parsha and at the end."

"So, Danny, what can you see when you look at the Menorah?" asked their father.

"It's made of gold, with seven branches. The Cohen would light the lamps every evening, and the lights would shine brightly until morning." "You know," said Miriam, "my teacher said the Jewish people are like the Menorah. There are seven lamps all shining, and there are different kinds of people. Like some are always kind and gentle, while others are more strict. Some always want to win, and others are very humble, and so on. But they are all joined together, like the seven branches of the golden Menorah."

"Different but joined together," said Danny. "That's good."

"And some people have got home at last, thank G-d," said their father.

"Thank you for driving us in this terrible rain," said their mother. "And thank you, Miriam and Danny, for making the drive interesting with the light of the Menorah."

As they trooped quickly into the house, hurrying through the rain, Danny said again, with a smile: "different, but joined together. That's good!"

[http://www.chabad.org/parshah/article\\_cdo/aid/357084/jewish/Tetzaveh-Parshah-Lesson.htm](http://www.chabad.org/parshah/article_cdo/aid/357084/jewish/Tetzaveh-Parshah-Lesson.htm)

Tetzaveh Parshah Lesson

By [Malka Touger](#)

Sarit had invited some friends over to her house after school. The girls were playing jump-rope in the driveway and Mom could hear their loud and happy voices through the kitchen window.

Mom didn't mind the noise. She was glad that the girls were having a good time. Still, something bothered her. "Why do I always hear Sarit's voice above everyone else's when she is playing?" sighed Mom to herself. "Yet, when she has something important to say, she often doesn't speak up."

That evening, Mom asked Sarit to sit with her on the couch.

"Sarit," began Mom. "In this week's Torah portion, the Torah tells us about the beautiful clothes which the priests (Kohens) in the Holy Temple wore."

"Yes. I know, Mom," Sarit interrupted. "We learned about that in Hebrew school. The teacher even showed us pictures of the clothes. I loved those little golden bells and pomegranate-shaped balls which hung at the bottom of the priest's robe."

"Those bells were not sewn onto the clothes just to make them look pretty," said Mom.

"Really?" asked Sarit. "What else were they for?"

"Those little bells jingled as the High Priest approached, so that people would know that he was coming.

"When it describes those bells, it says: 'And [their] sound will be heard as he enters the holy [place].' When it comes to something holy - we should let ourselves be heard. When we are playing, our voices don't always have to be the loudest in the crowd. But when we say good things and pray our voices should be heard loud and clear."

Saying things loud and clear shows that we are excited and proud of what we are doing. That's how we should feel about studying and doing good deeds. The people around us will hear the excitement in our voices and see how proud we are to do good deeds. This will encourage them to also do good deeds.

<http://ohr.edu/yhiy/article.php/Parshat-Tetzaveh.pdf?docid=3400&ie=1&showobject=1>

# LESSONS FROM THE PARSHA

## THINK ABOUT OTHERS

Why is the parasha of korbonos located next to the parasha of Bigdei Kehuna (Priestly Garments)?” The Gemora (Erechin 16a) asks this famous question. The Gemora answers, “Just as korbonos michaper (provide an atonement), so too Bigdei Kehuna – michaprim. The kesones (shirt-like garment) atones for the spilling of blood. The michnasayim (pants) atone for immorality. The mitzneses (turban) atones for conceit. The avnet (sash) atones for improper thoughts. The choshen (breastplate) atones for dinim – sins involving court disputes. The ephod atones for avodah zara (idol worship). The meil (robe) atones for loшон hora. The tzitz (headband) atones for brazen deeds. What a merit it was to have a Beis HaMikdash and a Kohen Godol, whose clothing could provide a kapora for all of these sins!

The Keli Yakar points out a difficulty in the verses. When Hashem commanded Moshe to tell the people to make the Bigdei Kehuna, He began with the choshen, followed by the ephod (Shemos 28:4). When the Bnei Yisrael proceeded to make the garments, they first made the ephod, then the choshen (28:6,15). Why did they not follow the order that Hashem commanded?

We find the answer in the Gemora Erechin. The choshen atoned for sins involving court disputes. The sinners corrupted the laws that govern human relationships. The ephod, on the other hand, atoned for idol worship, a sin between man and Hashem alone. By placing the choshen before the ephod, the Almighty is showing us that His prime concern is how we treat each other. We must behave justly, by adhering to His dinim. Secondly, we must carry out our obligations to Him directly. The proofs of this order of priorities are the two events in parashas Noach. The generation of the Tower of Bavel served avodah zara, yet they were not destroyed. The generation of the flood, on the other hand, corrupted the dinim by stealing. Because of their sin, they were wiped out. Now, the Keli Yakar’s question becomes even more puzzling. If this is indeed the correct order of priorities, why did the Bnei Yisrael make the ephod first?

The answer is that Klal Yisrael was concerned about Hashem’s honor. The mitzvos of honoring Him should precede the mitzvos of honoring our fellow man. Therefore, they took the sin of avodah zara most seriously, and the dinim were secondary. The Keli Yakar also offers an alternative answer. Hashem Himself is able to forgive His own honor. However, he cannot pardon an injustice done to a man if the wronged man does not forgive the wrongdoer. Therefore, He gave precedence to the dinim. Because He could not forgive them, He wanted us to be careful not to transgress them. However, for the Bnei Yisrael the situation was reversed. They were able to forgive each other for damages or injuries. However, they could not pardon sins against Hashem. Only He can do that. Therefore, they placed avodah zara first, because it was not within their power to forgive its sins.

If we think deeply into the words of the Keli Yakar, we discover a fundamental principle of the Torah. Hashem is most concerned about our honor and well-being. We are most concerned about His honor. Each one is more concerned about the other than about himself. This is the correct way to live. Make the needs of others your number one priority. This is the way of tsaddikim. This is the way of Hashem.

Kinderlach . . .

When you wake up in the morning, who do you think about? Hashem. You say to Him “modeh ani.” Then whom do you think about? The one sleeping in the next bed. Be careful not to wake him up by making noise. You get dressed in nice, clean, tsuah clothing to honor Hashem. You honor Imma by thanking her for preparing delicious food for you. And so your day goes on, thinking about Hashem and your fellow man. Your main concern is honoring them and giving them nachas. You are on the right derech (path) kinderlach. The derech of tsaddikim. The derech of Hashem.

## BETTER THAN GOLD

The Torah of Your mouth is better than thousands of gold and silver” (Tehillim 119:72). Most people hold gold and silver in high regard. They spend huge amounts of time and effort amassing great fortunes of wealth. Something that is worth such a large investment must be valuable. Dovid HaMelech is telling us that Torah is more precious. Rabbeinu Bechaye illustrates two proofs from this week’s parasha. They shall take for you pure pressed olive oil for lighting the eternal light” (Shemos 27:20). The first drop of pure oil that comes out of the olive is for the Menorah in the Beis HaMikdash. That Menorah represents Torah. The remaining oil from the olive is used in the Mincha (grain) offerings, which are eaten.

Normally, a person who has two grades of oil will put the better quality into his food, and save the lesser quality for lighting his lamps. The Torah instructs us to do the opposite. We must save our best oil for the lamp, which represents Torah. That is the highest priority. The lesser grade oil can then be used for food.

Set in gold, they shall be mounted” (Shemos 28:20). The precious stones of the Choshen (Breastplate) were set in gold mountings. Written on the stones were the Hebrew letters of the names of the tribes. This shows us that the Torah is more valuable than gold and jewels. The gold is used as a basis to mount the jewels. Therefore, the jewels are more valuable than the gold. However, the jewels themselves are only a basis to the letters of the Torah! They are more valuable than everything. The world was created with these Hebrew letters. Therefore, everything is contained within them.

Kinderlach . . .

Put your best efforts into learning. Just as we give our best, purest oil to the Menorah, give your Torah learning your best efforts. You will be rewarded with a profit whose value is too great to be counted. A smart businessman will tell you to do the work that

brings you the most profit. If you can earn gold instead of silver, take the job that pays gold. Precious stones are an even better wage. What is the most valuable thing you can acquire? Torah. More precious than gold, silver, and diamonds. Work hard learning Torah. You will become wealthy beyond your wildest dreams.

<http://www.aish.com/torahportion/pArchive.asp?eventType=20&eventName=Tetzaveh>

There are other stories available as well at the above website.

[http://www.aish.com/torahportion/family/Asking\\_Advice.asp](http://www.aish.com/torahportion/family/Asking_Advice.asp)

## **Tetzaveh** (Exodus 27:20-30:10)

### **Asking Advice**

## **From this week's Torah Portion**

This week's Torah portion teaches us about an amazing artifact in the Holy Tabernacle that gave people true answers and valuable advice straight from heaven! While we are no longer able to seek heavenly advice from this item, called the *Urim-V'Tumim*, we can still make our lives more successful by seeking advice from people who have knowledge and experience to guide us along the way.

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## **Story**

*In our story, a kid discovers that sometimes it pays to ask advice.*

### **OUT OF THE DOGHOUSE**

"Come on, Snuffy. Go in - I made it just for you!" Andy urged. He'd spent the whole morning working on building the doghouse, but now his pet beagle didn't want any part of it.

Andy couldn't really blame him. Though he'd tried to do it right, he hadn't exactly known how to use the tools or put the pieces together and what he'd hoped was going to be a canine palace looked more like a shoddy shack.

"Here, you want me to help you go in?" he smiled, taking the dog gently by his collar and pulling him reluctantly forward.

"See Snuffy, this is going to be a great house for you!" he said, enthusiastically clapping his hand down on the doghouse's roof to emphasize his point.

B-KRUNNCH-GH-GH...

Suddenly the whole thing fell over like a house of cards, boy and dog jumping out of the way just in time.

"Oh no!" Andy cried as Snuffy high-tailed it behind the swing-set.

As he started straightening it and deciding where to bang a couple of more nails - or maybe squirt some glue - Andy heard the whirr of a power tool coming from Mr. Miller's garage. *He must be up to his latest carpentry project*, the boy thought.

Funny how Mr. Miller managed to build whole porches and sheds for his house, while *he* couldn't even put together a dumb doghouse.

His mom had suggested he ask the friendly neighbor for advice on the project, but Andy figured, why bother? Besides, it felt funny to just go ask someone what to do.

*This nail should do the trick*, Andy thought as he swung his hammer.

"Ouch!!!" he'd banged his thumb - again!

Okay, enough self-inflicted torture - I'm asking advice!

"C'mon in," Mr. Miller called out, responding to the knock on his garage door.

"Oh, hi Andy, what's up?" he asked, putting down his drill.

"Um, I'm trying to build a house for Snuffy, but it's not exactly working out... Um, maybe you could give me a couple of pointers?"

"Sure, let's go take a look," the man smiled.

In what seemed like no time, Mr. Miller had expertly sketched Andy a plan for how to put the doghouse back together so it would be strong and steady and had even lent him a couple of tools he said would make the job a lot easier.

"If you need more help, don't hesitate to ask," Mr. Miller said. "Good luck!"

About an hour later, following Mr. Miller's instructions, Andy stood proudly in front of a doghouse that stood strong and looked - like a real doghouse. Now he just had to go find Snuffy and convince him to try it out.

He didn't have to look far, because as he turned around, he saw the dog standing right next to him, tail wagging, with his favorite rawhide toy in his mouth. Andy stepped aside and watched amazed as Snuffy scooted right into his new house - tail wagging a mile a minute.

*Well, Andy thought with a smile, it seems even Snuffy knows that I took the right advice - by asking for advice!*

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## Discussion Questions

### Ages 3-5

Q. How did Andy feel at first about asking for advice?

A. He didn't feel like he had to or wanted to do it.

Q. How did he feel in the end?

A. He saw how getting advice from someone who knew, made things go a lot better.

### Ages 6-9

Q. What life-lesson do you think Andy learned that day?

A. He hadn't considered asking advice about something he didn't know too much about to be a worthwhile thing to do. But after seeing how it helped his building project, he saw that getting advice about things could make a big difference.

Q. What types of things are appropriate to ask people for advice about?

A. There is almost no area in life where a little good advice can't really help things along. Not only in practical things (like doghouse building) but also concerning value and ethical decisions - we nearly always gain by consulting people with wisdom and experience that we trust.

### Ages 10 and Up

Q. Do you think that asking advice makes you more dependent? Why or why not?

A. Of course, if taken to extreme (like never choosing what ice-cream flavor to order without asking advice) it can do that. However, in many areas of life, both practical and ethical, if we ask advice of honest and knowledgeable people and

try to learn from what they tell us, not only aren't we giving up independence, but we're choosing to take action that will help us learn and grow.

Q. How can we know if the advice we've been given is good?

A. Though it's hard to be 100% sure, if the advice both makes logical sense and seems to 'feel' right, quite likely it is.

## Parsha Games

<http://www.aje.org.uk/harayon/>

### K-2

We are told about the responsibility that the Kohanim had for filling the Ner Tamid (the Perpetual Light) with oil

#### **Middah/ Jewish Value**

**- Doing special jobs in the Community**

#### **Activity**

**Discuss with the children:**

**Who are the people who have special jobs in our Synagogue/Shul? What do you think they do and why?**

**Can you think of other people who have special 'helping' jobs in school, outside, hospitals etc?**

**Have the children act out how these people do their jobs.**

### 3-4

The parashah tells us of the jobs and responsibilities of the Kohen/Kohanim

#### **Middah/ Jewish Value**

**- Some Jewish people have special responsibilities**

#### **Activity**

**Discuss some of the responsibilities of a Kohen. Discuss what makes a person be a Kohen.**

## 5-6

The Kohanim wore special clothes, so that people would recognize them and the job they did

### **Middah/ Jewish Value**

- **Dressing appropriately**

### **Activity**

Today many people wear special clothes at different times e.g. wearing a 'Kittel' on Yom Kippur. Think of other examples both in Judaism and the wider world. Where special clothes are worn does it affect people's behaviour?

Have a broader discussion on whether school uniform is a good thing or not.